

ПОЛКАРД
ОФ ЕНГЛ
ИА ТА ЭНИАЛ
САНОКИ МАДЕР

Джон
о склонности к письмам
и сказкам

Библиотека
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1911

TO AL THE HUMBLE MYNDED
which love the truth in simplicitie, Grace and
peace.

All though in respect of our
selves wee could bee content to
vndergo all the reproaches that
the World can lay vpon vs, and
therein bee more sone for their
evill , then for our selves, yet in
that hereby men take occasion to
speeke against the truth of G O D which wee profes-
se , and especially in regard off the fearefull fates off
some that hath bene off vs : Wee are forced against
our whole mynds, to publish somerthing for the elce-
ning off our innocency in such thinges as men do
commonlie heape vp in our accompt , and all to
further our reckoninge in contempt with men of all
estates. Not that wee seecke to please men in the
least thinge wherein wee may displease G O D , nei-
ther to displease men in the least thinge wherein wee
may please GOD, accompting it a most happy thing
to have favour with GOD and men . And wee de-
sire(although formerly wee have bene to much in-
spective off men, runing the violent courses off our
owne dispositions, which wee shame not to confess
that GOD may have the glory)that our former evill
may be passed by with love and partie, and through
GODS

GODS grace wee shall endevour to reforme ou
selves herein: Wherein iff wee faile(as wee have cause
to feare our selves)wee pray that we may bee consi-
dered as men full off infirmities , and that our judg-
ment and profession is otherwise. And we could wish
that all men that professe **CHRIST** would bee war-
ned herein by our harmes, and their owne experien-
ces, who cannot but see how much contempt , their
sharpe and vnsavory cou-ses both in speaches and
writings have brought vpon their cause and persons,
besids manie other afflictions troubles , & sufferings
wherin they have lessned their comforts in that they
have in parte bene the authours off their owne harmes
by provoking the contrary mynded against them.
Now as wee doe promise vnfainedly our owne re-
formacion herein(the **LORD** assistinge vs) so do we
earnestly beseech al that feare **GOD** and professe
CHRIST to redresse this evil, and we doubt not but
they shal soone feele the profitable peace of it in their
owne soules, and the cause off **GOD** shall bee better
accepted and more advāced. And our purpose being
to publish in short our faith with the warrat thereoff
let it not seeme strainge that our writing beares no
that proporcion that writings usually do in that wee
are simple men destitute off art to order, and bewiti-
fie our writings withall , which is one speciall cause
that maketh vs with all vnwillinges to write;but wee
trust the truthe off **GOD** shall not be lesse regarded of
the lovers thereof,because off our simplicitie.



WEE BELEEVE AND

Confesse,

That there are THREE, which beare record in heaven, the FATHER, the WORD, and the SPIRIT, and these THREE are one GOD in all equalitie, Joh. 5.7. Phil. 2.5.6. By whome all things are created and preserved in Heaven and in Earth. Gen. 1. Chap.

That this GOD in the begining created al things off nothinge. Gen. 1.1. and made man off the dust off the earth, chap. 2.7. in his owne vimage, chap. 1. 27. in righteousnes and true Holines. Ephes. 4. 24. yet being tempted, fel by disobedience. Chap. 3. 1—7. Through whose disobedience all men sinned. Rom. 5. 12. 19. This sian being imputed vnto all, and so death went over all men.

That by the promissee seed off the Woman IESVS CHRIST his obedience, al are made righteous. Rom. 5. 19. Al are made alive, 1. Cor. 15. 22. His righteousnes being imputed vnto all.

That notwithstanding this Men are by nature the Children off wrath, Ephes. 2. 3. borne in iniquitie and sin conceived. Psal. 51. 5. Wise to all evill, but to good they have no knowledg. Ier. 4. 22. The natural man perceiveth not the thinges off the Spirit off God. Cor. 2. 14. And therefore man is not restored unto his former estate, but that as man in his

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estate off innocency haveing in himself all disposition vnto good, & no disposition vnto evill, yet being tempted might yeild, or might resist : even so now being fallen, and haveing all disposition vnto evill, and no disposition or will vnto anie good, yet GOD giveing grace, man may receave grace , or my reject grace, according to that saying. Deut. 30. 19. I call Heaven and Earth to record. This day against you, that I have set before you life and death, blessing and cursing: Therefore chuse life that both thou and thy seed may live.

That GOD before the Foundaciō off the World hath Predestinated that all that beleevē in him shall be saved. Ephes. 1.4.12. Mark. 16.16, and al that beleeve not shalbee damned. Mark. 16.16. all which he knewe before. Roman. 8.29. And this is the Election and reprobacion spoken of in the Scripturs, concerning salvacion , and condemnation , and not that GOD hath Predestinated men to bee wicked and so to bee damned, but that men being wicked shallbee damned, for GOD would have all men saved , and come to the knowledg off the truth, 1. Tim. 2.4. and would have no man to perish, but would have all men come to repentence. 2. Pet. 3.9. and willeth not the death off him that cometh Ezecl.18.32. And therefore GOD is the author off no mens condemnation, according to the saying off the Prophet. Osæa.13. Thy destruction Q Israel is of thy selfe , but thy helpe is off mee.

That man is justified onely by the righteousness
of

off CHRIST, apprehended by faith. Roman 3. 28.
Gal. 2. 16. yet faith without works is dead. Iam. 2. 17.

7.

That men may fall away from the grace off GOD
Heb. 12. 15. and from the truth , which they have re-
ceived & acknowledged chap. 10. 26. after they have
taisted off the heavely gift, and were made pertakers
off the HOLY GHOST . and have taisted off the
good word off GOD, & off the powers off the world
to come. Chap. 6. 4. 5. And after they have escaped
from the filthines off the World, may bee taugled a-
gaine therein & overcome. 2. Pet. 2. 20. That a righ-
teous man may forsake his righteousness and perish
Ezech. 18. 24. 26. And therefore let no man presume
to thinke that because he hath, or had once grace,
therefore he shall alwaies have grace: But let all men
have assurance , that iff they continew vnto the
end , they shalbee saved : Let no man then pre-
sume : but let all worke out their salvacion with
feare and trembling.

8.

That IESVS CHRIST the Sonne off GOD the
second Person, or substance in the Trinity , in the
Fulnes off time was manifested in the Flesh, being the
seed off David, and off the Israelites , according to the
Flesh. Roman. 1. 4. and 9. 5. the Sonne off Marie the
Virgine, made of hir substance, Gal. 4. 4. By the power
off the HOLIE GHOST overshadowing hir. Luk.
1. 35. and being thus true Man was like vnto us in all
thing, sin onely excepted. Heb. 4. 15. being one person
in two distinct natures, TRVE GOD , and TRVE
MAN.

A 4

That

9.

That IESVS CHRIST is Mediator off the New Testament betweene GOD and Man. 1. Tim. 2. 5. ha-
ving all power in Heaven and in Earth given vnto him. Mat. 28. 18. Being the onely KING. Luk. 1. 33.
PREIST, Heb. 7. 24. and PROPHET. Act. 3. 22. Off
his Church, he also being the onely Law-giver, hath
in his Testament set downe an absolute, and perfect
rule off direction, for all persons, at all times, to bee
observed: Which no Prince, nor anie whosoever, may
add too, or diminish from as they wil avoid the feare
full judgments denounced against them that shal so
do. Revel. 22. 18, 19,

10.

That the Church off CHRIST is a compainy off
faithful people. 1. Cor. 1. 2. Eph. 1. 1. seperated frō the
world by the word & Spirit off GOD. 2. Cor. 6. 17.
being kint vnto the LORD, & one vnto another, by
Baptisme. 1. Cor. 12. 13. Upon their owne confessio of
the faith. Act. 8. 37. & sinnes. Mat. 3. 6.

11.

That though in respect off CHRIST, the Church
bee one, Ephes. 4. 4. Yet it consisteth off divers parti-
cular congregacions, even so manie as there shall bee
in the World, every off which congregacion, though
they bee but two or three, have CHRIST given
them with all the meanes off their salvacion. Mat. 18
20. Roman. 8. 32. 1. Corin. 3. 22. Are the Bodie
off CHRIST. 1. Cor. 12. 27. and a whole Church,
1. Cor. 14. 23. And therefore may, and ought,
when they are come together, to Pray, Prophecie,
breake bread, and administer in all the holy ordi-
nances

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ances, although as yet they have no Officers , or
that their Officers should bee in Prison,sick , or by
anie other meanes hindered from the Church. *4. Cor. 1.24.*

4. to C 2.5 / 12.

That as one congregacion hath C H R I S T so
hath all, 2.Cor,10.7. And that the Word off GOD
comerh not out from anie one , neither to anie one
congregacion in particular, 1.Cot.14.36. But vnto
everie particular Church,as it doth vnto al the world
Coll.1.5.6. And therefore no Church ought to
challeng anie prerogative over anie other.

13.

That everie Church is to receive in all their mem-
bers by Baptisme vpon the Confession off their faith
and sinnes wrought by the preaching off the Gospel
according to the primitive Institucion. Mat.28.19
And practise, Act. 2.41. And therefore Churches
constituted after anie other manner,or off anie other
persons are not according to C H R I S T S Testa-
ment.

14.

That Baptisme or washing with Water, is the outward
manifestacion off dieing vnto sinne , and wal-
king in newnes off life. Roman. 6. 2. 3.4 And
therefore in no wise apperteyneth to infants.

15.

That the L O R D S Supper is the outward
manifestacion off the Spirituall communion betwene
C H R I S T and the faithful mutuallie. 1.Cor,10.16.17

A s

to day

to declare his death vntil he come. 1. Cor. 11. 26.

16.

That the members off everie Church or Congre-
gacion ought to knowe one another , that so they
may performe all the duties off love one towards an-
other both to soule and bodie. Mat. 18. 15. 1. Thes. 5.
14. 1. Cor. 12. 25. And especiallie the Elders ought to
knowe the whole flock , whereoff the HOLIE
GHOST hath made them oversers. Acts. 20. 28.
1. Pet. 5. 2. 3. And therefore a Church ought not to
consist off such a multitude as cannot have particu-
ler knowledg oue off another.

17. *any*

That Brethren impenitent in one sin after the ad-
monition off the Church, are to bee excluded the co-
munion off the Saints. Mat. 18. 17. 1. Cor. 5. 4. 13. &
therfore not the comitting off sin doth cut off anie
from the Church, but refusing to heare the Church
to reformatio[n].

18.

That Excommunicants in respect off civil societie
are not to bee avoided, 2. Thess. 3. 15. Mat. 18. 17.

19.

That everie Church ought (according to the exa-
ple off CHRISTS Disciples and primitive Chur-
ches) vpon everie first day off the weeke ; being the
LORDS day, to assenble together to pray. Prophe-
cie, praise GOD, and breake Bread , and performe all
other partes off Spirituall communiō for the worship
off GOD, their owne mutuall edification , and the
preservacion off true Religion, & pietie in the church
10. 20. 19. Act. 2. 42, and 20. 7, 1. Cor. 16. 2. and that
ought

ought not to labor in their callings according to
the equitie off the morall law, Exod. 20.8,&c. which
CHRIST came not to abolish but to fulfill.

20

That the Officers off everie Church or congrega-
tion are either Elders , who by their office do espe-
cially feed the flock concerning their soules, Act. 20
28, 1.Pet. 5. 2. 3. or Deacons Men , and Wemen
who by their office releave the necessities off the
poore and impotent brethrē concerning their bodies,
Act.6.1--4.

21.

That these Officers are to bee chosen when there
are persons qualified according to the rules in Christs
Testament, 1.Tim.3.2--7.Tit.1.6--9.Act. 6.3.4. By
Election and approbacion off that Church or congre-
gacion whereoff they are members, Act.6.3.4.and 14
23.with Fasting, Prayer, and Laying on off hands, Act.
13.3.and 14.23. And there being but one rule for El-
ders, therefore but one sort off Elders.

22

That the Officers off everie Church or congrega-
tion are tied by Office onely to that particular con-
gregacion whereoff they are chosen, Act.14.23, and
20.17.Tit.1.5. And therfore they cannot challeng
by office anie authoritie in anie other congrega-
tion whatsoever except they would have anApostle-
ship.

23.

That the Scriptures off the Old and New Testa-
ment are wrirten for our instruction, 2.Tim.3.16.&c
that wee ought to search them for they testifie off
Christ,

CHRIST. Ioh. 5.39. And therefore to bee vld
withall reverence as conteyning the Holie Word off
GOD, which onelie is our direction in al thinges
whatsoever.

24.

That Magistracie is a Holie ordinance off GOD,
that everie soule ought to bee subject to it not for
feare onelie, but for conscience sake. Magistracie
are the ministers off G O D for our wealth , they
beare not the sword for nought. They are the mini-
sters off G O D to take vengeance on them that doe
evill, Rom. 13. chap. That it is a fearefull sin to speake
evill off them that are indignitie and to despise Go-
vernment. 2. Pet. 2.10. Wee ought to pay tribute,
custome and all other duties. That wee are to pray
for the, for GOD would have them saved and come
to the knowledg off his truth. 1. Tito. 2.1.4. And
therefore they may bee members off the Church off
CHRIST, retaining their Magistracie , for no Holie
Ordinance off G O D debarreth anie from being a
member off C H R I S T S Church. They beare the
sword off G O D, which sword in all Lawfull admini-
stracions is to bee defended and supported by the ser-
vants off G O D that are vnder their Government
with their lyves and al that they have according as in
the first Institution off that Holie Ordinance. And
whosoever holds otherwise must hold , (iff they un-
derstid themselves) that they are the ministers of the
devill, and therefore not to bee praied for nor appro-
ved in anie off their administracions, seing all things
they doe(as punishing offenders and defending their
countries, state, and persons by the sword)isvnlawful.
That

25.

That it is Lawfull in a just cause for the deciding
off strife to take an oath by the Name off the LORD
Heb.6.16.2.Cor.1.2 3.Phil.1.8.

26.

That the dead shall rise againe, and the liveingh
being changed in a moment , having the same bo-
dies in substance though divers in qualities. 1.Cor.
15.5 2.and 38.Job.19.15--28.Luk.24.30.

27.

That after the resurrection all men shall appear
before the judgment seat off C H R I S T to bee
judged according to their workes , that the Godlie
shall enjoy life Eternall, the wickeed being condem-
ned shalbee tormented everlastinglie in Hell. Mat.
25.46.

And now that wee have truely sett downe our
faith and ground thereoff let it bee duely & conscio-
nably considered what just cause there is that our
profession & we should be made so odious as we are
wee hold that Adam being fallen, and in him al man-
kind , the L O R D being equally just and mercifull,
hath by C H R I S T redeemed Adam , and in him all
mankind, (not restored him) yet all actuall transgres-
sors must repent and beleeve, and by faith in I E S V S
C H R I S T be justified or els perish in their transgres-
sions : Now hereby wee hold as wee have shewed
that the L O R D creates no man to damnacion, but
that men bring it vpon themselves , by their owne
sinnes. Ezech. 18. 20. The same Soule that
sinneth shall dye , the S O N N E shall not beare
the iniquity off the F A T H E R , neither shall the
FATHER

FATHER beare the iniquitie off the SON , but the
tighteousnes off the righteous shalbee vpon him , &
the wickednes off the wicked shallbee vpon him-
selff. And that therefore all infants aswell as anie
dieing before they have committed actuall sin , are
redeamed by CHRIST, there estates and condicions
being all one: Wee beseech all that feare GOD wey
seriously what grevious cause off offence there is
herein.

Secondiy wee hold that men cōfessing their faith
and sinns are onely to bee Baptized, and that infants
not being capable off the word off GOD, nor off faith
and repentence, are also vncapable off the Baptisme
off repentence, and wee pray the wise harted advy-
ſedly to cōſider ro what end should infats be washed
with that water it not being cōmaunded nor prac-
tised as wee have (according to the measure off our
vnderstanding) shewed ; why should men make a
ceremoniall ordinance off a ſubſtanciall ordinance,
for certainly if it muſt beadminiſtered vpō infats, it is
onlie a ceremonie or shadow, for the infat is not the
truely mortified & ſanctified, & it may be never will.
Ye men off vnderstanding fearing GOD looke vnto
your judgments and practizes in theſe things , and
in all things , and walke by rule from the word off
truth: what rule or warrant can be produced that you
should take the word off GOD, and the holy ordinā-
ces off the New Testament , which are al real & ſub-
ſtantiall, and administer them vnto or vpon a yong
infant, and ſo make them off no effect , why are you
thus carried away with the tradicions off men : you
have begun to go towards reformacion, ye have caſt
away

away the crosse, ye have put by suerties , but the FATHER (iff he will) may answer and take charge go on but onc step further , and let the partie Baptized, answer and take charge off himselff , and then there will bee comfort in administring , and comfor to whome it is administred , let nothing bee wanning that the Lord requireth in his word least you bee reproved with the yongman in the gospell. Wee trust the LORD in time will give you to see these things, and not so onely, but both you and vs to see further things whereoff wee are ignorant (For none hath attayned vnto it) iff wee will but see our ignorance, & in humilitie willingly seeke knowledg.

These are the two cheife points for the which allmost all men give to much libertie to themselves to speake evill , wee pray the Godlie mynded with best judgment to consider whether there bee anie culor that these things should bee soo vnsavorie and distastfull as they are, and wee for holding them, in the LORDS Name wee beseech you with love and patience view these things yet over againe. Wee hold that GOD in his First promisse concerning CHRIST was mercifull to all mankind alike, all mankind being vnder one and the same transgression: you hold not; or thus wee hold with th' apostle, i. Tim. 2. 6. That CHRIST gave himselff a ransome for al men , and that he is the saviour off all men , but especially off them that bel eve. i. tim. 4. 10. & that he is the recōciliō not onely for the sinnes off the faithfull , but for the sinnes off the whole World , i. Ioh. 2, 2. You hold other wise. Againe wee hold , that as our saviour CHRIST commaunded, Mat. 28. 19. Me must reath and

and Baptise, you hold they may Baptise and not death
Or thus, wee hold they that beleeve may bee Baptized. Act.8.37. You hold they that beleeve not,
where is this so great cause off offence, why doe you
displease your selues so much at vs , especially you
which are called the Separacion, as to alienate your
affections estrange your speaches , and change your
countenances, as though wee were monsters , or at
the least vild men. These things doe diversly affect
vs according to the several condicions off the parties
they that doe it through stronge error off judgment,
wee cannot but bee sorie for them , they that doe it
through weaknes, being misled, wee pittie with the
bowels off compassion, they that doe it through pride
and disdaine wee least respect , but yet wish a refor-
macion in all: For wee are persuaded off the two first
that herein they doe not fullie please themselves, and
wee are sure they doe not at all please GOD, but wee
will through GODS grace with better patience and
hope then heretofore, wait for better Fruits off graces
in whome there is grace, and wee pray that our hopes
may not bee invaine.

And whereas formerlie it hath bene thought and
reported, that we held these things being seduced by
Mr. Smyth , we being now through the great grace,
mercie , and favour off GOD towards vs (though
through cruell malice off Sathan against vs , and Spi-
rit off error in him) devided from him , wee pray a
change off that judgment, and wee trust wee shal ap-
prove vnto all men that wee hold our faith off Con-
science to GOD from the ground off the Scriptures.
And yet let no man thincke that wee could not wil-
lingly

lingly have vndergone that reproach, and farr greater to have still enjoyed him , yea what would wee not have endured or done , would wee not have lost all wee had , yea would wee not have plucked out our eyes , would wee not have laid downe our lives , doth not GOD knowe this : Doe not Men knowe it ? Doth not he know it ? have wee not neglected our selves , our Wives, our Children, and all wee had , and respected him , and we confesse wee had good cause soto do, in respect off those most excellent gifts and graces off GOD that then did abound in him , and all our love was to litt le for him and not worthy of him . And therefore let none thinck , and let not him thincke , but that our soules have , and do mourne for the losse off such a man , and iff the LORD had takē him away from vs , we might have cried (beare with our foolishnes) the chariot and horsmen off Israel , but he hath forsaken the LORDS Truth , he is fallen from grace , & though the fowler had spred his net & laid it , the net is broken & we are escaped , blessed & praised bee our GOD ; Yet had he fallen alone , our greife had bene full enough , but in that so manie lo neare & so deare vnto vs , are fallen with him , hereby hath he out off measure enlarged his owne sin , and our greife , but our comfort is in the LORD alone , and in his Holie Truth , and iff tho LORD had not now held vs vp , wee had surely fallen , and wee trust wee shall bee established for GOD is able to make vs stand . Let not al these things distaist anie man off the Truth , nor kepe back any frō it , but rather encorage men vnto it , in that the Lord hath so mercifullie preserved a poo re remnant , and

B

let men

let men looke to the cause, and not to the accidents,
and yet iff they doe looke to the accidents they shall
see the like in the Churches off GOD, where men
were Baptized confessing their faith & their sinnes.
And thus leaveing the truth off GOD & our selves
the vnworthy witnesses therof to your best thoughts
& censure we leave, beseeching the LORD to enlighten
you with all light off truth.

That it may not bee thought wee lay imputacions
or cast reproaches vpon Mr. Smyth vnjustly , we
thought good in short to set downe some off the er-
rors, wherinto he is fallen, as also the truth he is fal-
len from.

L.

That CHRIST concerning the first matter off his
Flesh, he affirmed that all the Scriptures would not
prove, that he had it off the virgine Marie , but his se-
cond matter which he said was his nourishmet, that
the Scriptures proved he had of Marie, thus makeing
CHRIST to have two matters off his Flesh.

2.

That men are justified partlie by the righteousness
off CHRIST apprehended by faith , partly by their
owne inherent righteousness,

3.

That Adams sin was not imputed vnto anie of his
posteritie, and that all men are in the estate off Adam
in his innocency before they commit actfull sin, and
therefore infants were not redetmned by CHRIST,
but as the Angels and all other Creatures,

That

That the Church and Ministry must come by
Succession contrary to his former , protestion , in
words & writings , & that by a supposed succession ,
he cannot shew , from whome , nor when , nor
where .

That an Elder off one Church is an Elder off all
Churches in the World .

That Magistrats may not bee members off
CHRISTS Church , and reteyne their Magi-
stracie .

In this Declaracion off our Faith, wee knowe ouz
great weaknes and ignorance must needs appeare,
whereat let none rejoynce, for such rejoynceing is not
good, and far bee it from anie that feares GOD in ho-
lines, to strive to seeke out advantages against vs in
respect off our ignorance, but rather lament our po-
vertie and nakednes, and with love passe by our infi-
mities , and cover our nakednes with the Spirit off
meekenes, knoweing that they also are subject to the
like sin. To the which acknowledgment off their
owne ignorances, iff men fearing GOD would bee
drawne to a due and thorowe consideracion off , it
would stop manie stiffe courses, both in writing, spea-
king, and behaviour, and that oftentimes against the
blessed truth off GOD, and the poore witnessses there
off, which most men fall into , while they are carried
away with stronge concept of their owne understand-
ing, forgetting with humilitie to remember that ho-

And' gracious forewarning instruction off the Ap-
postle. I. Cor. 8.2. If anie man thincke he know-
eth anie thinge , he knoweth nothinge yet as he
sought to knowe; And wee humblie beseech the Wise
and Leaned men off vnderstanding that professe god-
lines to receave t his instruction off that worthie Ap-
postle , and not to beare themselves so much vpon
their knowledg , seeing the Word off G O D doth
Teach them to knowe , that they are ignorant in all
things.

And this being the vndoubted Truth off G O D,
that the most learned & most holie men vpon the
Earth are ignomnt in all things, & that in an exceeding great measure, we do therefore with al the grace
& love off our harts, & with the most entyre affec-
tions off our soules intreat, desire, & pray all the vp-
right harted professors off the Gospel, that they wil no
longer relie & depend vpon learned and Holie men
for the knowledg off anie one part off GODS Truth;
and knowing this which wee hope you all knowe,
that iff your fairh bee built vpon the Word off GOD
off other mens knowledg , and not off your owne
true vnderstanding, you shall never bee able to stand
in the day off Triall, and you can never have sound
faith in such knowledg.

To explaine our selves yet better in this point , iff
you beleeve or professe anie thinge, because it is the
judgment or exposicion off Mr. Calvine , Mr. Beza,
Mr. Perkins , or any other never so highlie respected
amongst you, either dead or liveing , you hold the
glorious

glorious Gospell off CHRIST in respect off persons;
And iff you reject or condemne anie thinge as error,
because these men, yea and all the learned and holie
men in the World doe write against it, speake against
and condemne it , although it bee error it is sinne,
for you cannot have Faith in that you knowe it not
to bee error , for Faith is off knowledg , and that
from the Word off GOD, and whatsoever is not off
Faith , is sin. Roman. 14. 23. This proves thus
much in short, that iff you do anie good whatsoever
& do it not off Faith, it is sin, & iff you eschew evil &
do it not off Faith, it is sin: How much greater then
is your sin, iff you de evil & eschew good & resist, re-
ject, & condemne the blessed Truth & holy Ordinan-
ces off GOD, yea although it be off ignorance, who-
soever doth it & repente not off it, must perish, as
Peter in his Sermon. Act. 3.17.19. Sheweth most evi-
dently, where he testifieth that he knewe , through
ignorance they had denied the holie one & the just,
& desired a Murtherer, & killed the LORD off life;
amend your lyves therefore , & turne faith the Ap-
postleithat your sinnes may be put away , when the
time off refreshing shall come from the presence off
the LORD, which sheweth , that iff they would noe
repent their sinnes should not be put away.

But least anie should object that there is no com-
parison betwixt these two sinnes , to reject the ho-
lie one , and through ignorance , to reject some
part off his Truth , let vs compare the sinnes toge-
ther, heare in this place they rejected the Holie one,
and iff anie reject the Truth off the Holie one,
their sin is no lesse , for Christ & the Truth are one

Joh.14.6. They desired a murtherer, preferring and favouring him before CHRIST, iff anie shall desire prefer, and favour the Mysterie off iniquitie , the man of sin, before anie the Holie Ordinances off CHRIST their sinn is no lesse , For their condemnation is no lesse , for they shall drinke off the wine off the wrath off GOD , even off the mere wine which is powred into the cup off his wrath, and shallbe tormented with fire and brimstone in the sight off the Holie Angels, and in the sight off the lambe. Revel.

14.10. They condemned and killed the LORD of life: and iff anie shall condemne anie part off GODS truth, their sin is no lesse, seing they crucifie to themselves the SONNE off GOD. Heb.6.6 And thus much least anie simple soule, through the deceipt off Sathan, or their owne weaknes, by lessninge the sinn off rejecting anie truth off GOD, should be deceaved and so perish in their ignorance.

And that none might stumble at the words of the Apostle. I.Tim.1.13. Where he saith , I was receaved to mercie, for I did it ignorantly through vnbekynesse, let not anie that hath anie knowledg in the mysterie off Godlines, thincke, that th-Apostle teacheth there that blasphemers, persecutors , and oppressors shalbee pardoned iff they doe it ignorantly although they repent not , GOD forbid , that such a thought should possesse the hart off anie that knowes GOD, for then it were best for the ignorant to bee ignorant still , and therefore this in no wise is the doctrine off that place; But this wee understand to bee the speciaill instruction off the place, That GOD hath mercy in store for those that blasphemē, persecute , and op-

prese

preesse ignorantly, if they repent. But there is no mercie for blasphemers, persecutors, and oppressors, iff they doe it not ignorantly, that is, iff they doe it off knowledg: And that there is no mercie for such is further confirmed. Heb 10.26. Where it is written. Iff anie sin willingly after they have received and acknowledged that truthe, there remaineth no more sacrifice for sin: But this is not the point in hand, for it is that sin ignorance, whereoff all men are giltie; for the which there is mercy with GOD, for all men iff they repent, although they should bee ignorant off all GODS truth, and through ignorance commit all sin: But no mercie at all without repentance, iff they bee ignorant off anie one part off GODS truth, and through ignorance commit anie one sinne.

This no doubt will seeme straing to maine, and no marvile, because ignorance hath so manie frends, in so much that some have mainteyned, that ignorance is not sin, but wee shall by the grace off GOD soone make an end off that controversie.

Our Saviour CHRIST teacheth. Ioh. 17.3. That the knowledg off GOD and off IESVS CHRIST whome he hath sent, is Eternall life, then to bee ignorant off GOD, and off IESVS CHRIST is Eternall death. Further more without faith it is impossible to please GOD. Heb. 11.6. And without knowledg there can bee no Faith, for he that beleeves must knowe that GOD is: therefore it cannot bee denied but that ignorance is sin. This then being granted off all that have anie part off the knowledg off salvation, it must needs followe that all and evrye ignor-

xance is sin, and must bee repented off, or els there is no salvacion by CHRIST.

Now to prove that to bee ignorant in anie one point off the Truth off GOD, and to commit any one sin off ignorance, is Eternall death without repentance, heare what the HOLY GHOST saith by the Apostle. 2. Iam. 10. Whosoever shall kepe the whole Law and yet faile in one point, he is giltie off all. And let all heare with feare and trembling, what the Lord saith by the Prophet. Ezech. 18. 10--14. If a Man beget a Sonne that is a thef se, or a sheader off blood, iff he doe anie one of these thinges, though he do not all these thinges, but either hath eaten vpo the moun-taines, or defiled his neighbours wife, or hath oppres-sed the poore and needy, or hath spoyled by violence or hath not restored the pledg, or hath lift vp his cies vnto the Idols, or hath committed abhominacion, or hath given furth vpon usurie, or hath taken increase, shall he live? He shall not live, seeing he hath done all thele abhominacions, he shall dye the death, and his blood shall bee vpon him. Thus the LORD accom-p-ting that he that doth anie one sin, doth all sin, and must perish, except he repent. For the better vnderstanding off this, least it may seeme difficult to some, let it bee well considered, that the LORD con-demnes not men, because they sin, but because they repent not off their sin, and therefore iff a man com-mit but one sin, and repent not he is giltie of all, then to bee ignorant off GODS Truth being sinn, at wee hope wee have sufficiently proved to all that love the Truth, to bee ignorant off anie one part off GODS Truth is sin, and vnpardonable with-out

out repentence , for he that is giltie off one, is guilty off all, as is before by the Word off G O D both in the Old and New Testament most evidently shewed.

Wee could bee content to spend our whole strength (which wee acknowledg in humilitie before the L O R D , and all his people to bee miserable weaknes) to manifest this sin off ignorance , and the scaredfull estate and condicion off it , whereby so manie simple soules have bene, and are led to distruçtion, thincking it fullie enough, iff they can attaine to so much knewledg as there Teachers Teach them, and yet all their Teachers are exceeding ignorant, & must repent off their ignorance or els they cannot be saved.

And take heed you Teachers ,(whome wee must needs confess to excell in manie gifts) least there bee in you some such thoughts, as to thincke , that there is no more knowledg to bee required off the people then you Teach them , and so take vpon your selves that prerogative that was given onely to the P R E I S T vnder the Law, that all the people should seeke the Law at his moneth. Mal.2.7. For the L Q R D hath made a new covenant with his people, where he saith. I will put my Lawes in their mynd, and in their harts I will write them. Ier.31.33. And so they shal all bee taught off G O D . And it is written. Ioh.14.26. But the comforter which is the H O L Y G H O S T , whome the F A T H E R wil send in my name, he shall Teach you all thinges , & bring all thinges to your rememb-

remembrance which I have told you. And 1. Jo. 2.27
But the anoynting which ye received off him , dwel-
leth in you : And ye need not that anie man teach
you: But as the same anoynting teacheth you off all
thinges, and it is true, and is not lieing, &c.

All this is not written to take away the H. ordināce
off teaching , but to enforme the people off GOD,
that they must have their knowledge , out off the
word off GOD by the teaching of the Spirit of GOD
that they may bee able to try the teaching off their
Teachers, and nor bee ryed to vnderstand the Scrip-
tures as they expound them : But that they may bee
able to say with good consciences, wee beleeve it not
because you our teachers teach vs thus, for we know
you are also ignorāt & subject to error, but we believe
it, because we know it to be the truth of God, & that
of our owne knowledg siō the word of GOD, by the
testimonic off the Spirit off GOD. And this know-
ledg must every one have that willbee saved : For it
willbee no pleading with GOD , iff you live and dye
in error, that your Teachers taught you so , the aun-
swere off GOD shallbee you shall dye in your iniqui-
tie: And to the Watchmen , although they were his
owne Watchmen, their blood will I require at your
hands. Ezech. 3. 18. This shallbee the reward off all
your labors , iff you Teach the people off GOD but
one error, or to oppose anie one truth, as our Saviour
CHRIST Testifieth. Mat. 5. 19. Where he saith, who-
soever therefore shall breake one off these least com-
maundements, and Teach men so, he shallbee called
the least in the Kingdome of Heaven, &c.

Take heed therefore you Teachers what you
Teach

Teach, for it is the price off your owne blood , & the
price of the blood off the people of GOD to be dou-
bled vpon your heads.

Wee beseech you therefore in the bowels off com-
passion , iff there bee anie compassion or mercie in
you, bee not so confident in your former vnderstan-
dings, which in manie thinges you have but by tradi-
cion, and from the writings and practices off other
Men.

Heare vs with patience, we speake in the vpright-
nes off our harts vnto you, for the advancement off
GODS glorie the over throwe off the misterie of ini-
quicie, and the salvacion off your soules, and off the
soules off the poore people of GOD, that do to much
depend vpon you : For whome wee wish, that wee
could shead rivers off teates, because wee knowe that
they have manie excellent thinges in them, and that
they have the Zeale off GOD , but not according to
knowledg: They are our naturall countrimen; and
divers of them our loveing kindred in the Flesh: and
some our most worthie and deare Frends, to whome
wee owe the best Friuts off our lives , and the entires
affections off our harts. And therefore blame vs not,
iff wee vse all the meanes that wee can by the Word
off GOD, to drawe them to the sight off the sin off
ignorance, which doth so overshadow all men , for
the which sin all men must perish, iff they repent not.
For now the L ORD admonisheth al me every where
to repent , because he hath appointed a day in the
which he will judg the World in righteousnes. Act.
17.30.31.

Now

Now because we wil not sped time, to shew what
repentance is in that we speake to them that have vn-
derstanding, we commend vnto your Godly & ad-
vised consideracions, that excellent patterne off re-
pentace, that filled Paul with cōfort, & made him ex-
ceeding joyous, which Godly sorrow for sin wrought
in the Cōinthians: For Godly sorrow (saith the Ap-
postle) causeth repentance vnto salvacion: and behold
this thinge, that you have bene Godlie sory : what
great Earc it hath wrought in you: yea what cleering
off your selves: yea what indignacion: yea what feare:
yea how great desire: yea what zeale: yea what revēge
in al thinges ye have shewed your selves that ye are
puze in this matter.

Such a repentance, doe wee desire in all you, (after
whome our soules so much long) for this exceeding
great sin off ignorāce: First that there be an vnsained
Godlie sorrow, in humilitie acknowledging this sin
to be in you al: Then a great care, to cleere your selves
off it: with indignacion, & revenge, being evē displea-
sed & offended at your selves, & afflicting your owne
soules for it: With a true feare off continewing in it:
and a great desire, with zeale, to attaine to knowledg
Then shal the L ORD say vnto you. Come now let vs
reason together: Though your sinnes were as crimson
they shalbe made white as snow: Though they were
as scarlet, they shalbe as wool. Isa. I. 18. This sheweth
the redines and merciful willingnes of the L ORD, to
forgive & clenſe you from this sin off ignorance, and
al sin whatsoever, if you repent.

He is no leſſe ready to give knowledg to all, that
al ke

whiche it off him, iff he aske in faith, & waner not. A
e vnde the Spirit off GOD testifieth by the Apostle. Iam. 1. 5
c ad. 6. If anie lack wisedome, let him aske off God, which
f re- giveth to all men liberaltie, & reproacheth no man,
n ex- & it shalbee given him, &c. And the Wiseman that
ough- had best experience how to attaine to knowledg. saith
Ap- Prover. 2. 3. 4. 5. For iff thou callst after knowledg
hold and criest for vnderstanding, If thou seekest her as sil-
what ver, and seacheft for her, as for treasures: Then shal-
ing thou vnderstand the feare off the LORD: And yet for
are: all this none willbee wise and seeke after GOD: But
ége after learned, wise, and Holie men, negle&ing the
are counsel off the most wise, and most Holie.

And here is the great misterie off iniquitie, that
hath prevailed; And the abomination off desolacion
spoken off by Daniell the Prophet, set where it ought
not to bee. In that the counsels and writings off
men, are preferred before the counsells and writings
off GOD: And thereby the ordinances off men,
preferred, before the ordinances off GOD: For the
counsell off GOD is. Search the Scriptures, for
they testifie off mee. And aske wisedome off me,
For I give vnderstanding to the simple: But the coun-
sell off men is, looke into the writings off all the Ho-
lie and reverend men both old and new, and see their
opinions and judgments; And aske counsell off all
the Godlie learned off the Land.

Thus are the simple Soules, carried away, & here-
by

By is the Word off GOD, made off no effect: And the Truth off GOD turned into a lye.

What shall wee say vnto you to provoke you to seeke wisedome at God. Thincke you that they vpon whom the deepeſt miſt off darknes and ignorance is fallen, (who are content to bee deprived born off the reading , and vnderſtanding off the Scriptures, their whole faith, and knowledg depending vpon other men) ſhall onely periſh? Wee tell you nay , but you , except you repente off your depending off men for ſome part off your vnderſtanding ſhall periſh hewife.

Concerning the attayning vnto the knowledg & vnderſtanding off the Word off GOD , how hath the man off ſin, through the malice off Sathan bewitched men in bringing them to thincke that it is vterly vs poſſible for anie that is not learned and a Scholler to attayne to the knowledg off the Scriptures , whereas by all the art and learning in the World , (being but naturall) no man can attayne to deſcerne the thinges off God: But it is the Spirit ciff GOD , that Teacheth vs to knowe the thinges that are given vs off GOD .
1.Corin. 2.12.14. And all the vnderſtanding, that men attrayne vnto, by thſe long and tedious courses off ſtudie in reading the writings off other men ; is but the vnderſtanding off other men. And this is to learne to knowe, and vnderſtand the Scriptures of GOD, as other men knowe and vnderſtand them:&c what ſhall this proffit anie. Iff other men err , they err with them; and iſf other men hold the Truth they hold

hold it vpon their judgments : This is no vnderstanding for anie to ground their faith vpon, to salvacion And though manie will confess this , yet is their practice cleane contrary.

Wee are vnfainedly greived for you, to whome wee wish all happines , in that wee kno we it will be so hard a thinge , to drawe you from relying vpon the judgment, and opinious off some men; our owne ex- perience off our selves herein makes vs strongly to feare you; great have bene our trialls and tempracions herein,in thincking we could not possibly come to the knowldg of the Scriptures, but by learned me; But the LORD hath shewed mercie vpon vs , and shewed vs this most blessed, cōfortable, and (through his grace) easie way, which wee have endevored here to declare vnto you. And that is in short to read the Scriptures, acknowledging your ignorance, and aske vnderstanding off GOD : And this is away, whereby the most simplest soule, that seeks the truth in sinceritie may attayne vnto the knowldg off Salva- cion,courteyned in the Word off GOD.

Now concerning the measure off knowldg, wee are bound to knowe the whole will off GOD , as the Apostle sheweth. 2.Tim.3.16.17. For the whole Scripture is given, by inspiracion off GOD , and is profitable to Teach, to improve, to correct , and to instruct in righteousness, that the man off GOD may bee absolute being make perfect vnto al good works, And the same is without all contradiction provded. A&.3.22.

For Moses said vnto the Fathers , the LORD your GOD shall raise vp vnto you a Prophet, &c. Ye shall heare him in all things, whatsoeuer he shall say vnto you : seeke not then knowledg, neither relyc vpon them , that are far short off the knowledg off the whole truth off GOD: For knowe this, that it is every one of your sinnes, that you have not as much knowledg, as the most learned , wise , and Holie Teacher, that you have amongst you , and more. To make this plaine not to bee again-saied, that none that truly feares GOD shall bee able to deny it , let vs consider what the Apostle saith . 2.Pet.1.5. &c. Where he exhorts all the faithfull to joyne with their Faith, knowledg, and with knowledg, temperance, & with temperance, patience, and with patience , Godlines, and with Godlines, Brotherly kindnes, and with brotherly Kindnes love. In all these graces all the faithfull must strive to abound , and iff anie one abounds in anie off these graces more then another is it not your sin, that you have not as much pacience as your Teachers? And is it not your sin , that you are not as Godly as your Teachers? Is it Lawfull for you to bee more impatient then they, or to bee lesse Godly then they? so also must it bee graunted , that it is your sin that you have not as much faith as they, and as much knowledg as they: For you have by the word off GOD no warrant to bee more vnfaitfull, nor to bee more ignorant then your best Teachers. Say not therefore with your selves as some foedly have done that you have as much knowledg as GOD hath given you, & that GOD gives not to every man knowledg a like for it is your owne sin , that you have no more

more knowledg & not the LORDS fault, who would
that al men shold be saved & come to the knowledg
off the Truth. 1. Tim, 2. 4. That is the whole Truth;
& the LORD is not partial in himself to give to one
more & to another lesse; But as he saith himself. Mar.
25.15. He gave vnto one fyve Talents, & to another
two, & to another one, to everie man after his owne
abilite: & our Saviour CHRIST speaks to the same
effect. Io. 16. 12. Where he saith, I have manie things
to say vnto you, but you cannot beare them now: and
the author to the Heb. 5.11. speaking off CHRIST
faith; off whome we have manie things to say, which
are hard to be vttered, because ye are dull off hee-
ring.

Thus may you & we al see, that it is our owne sin,
that anie have more knowledg then wee; & that your
have not as much knowledg as your best Teachers,
if their knowledg be spirituall knowledg, & that they
have learned it of God: For other knowledg, although
it be never so glorious, & fil the ear with great delight
& pufte vp the harts off them that posseſſe it, we passe
by it, as not regarding it in this respect, & could wish
it were not esteemed off anie, as being off absolute
necessitie, or at all needful to attayne to the meaning
off GOD in the Scriptures, as is proved. 1. Cor. 1. 19. &
2. 13. neither is such learning needfull to the prea-
ching off the Gospel. Chap. 2. 4, & Chap. 1. 17. Wee
shal not need to prove that you ought to have more
knowledg then your Teachers, seing we have already
proved, that you ought to have al the knowledg that
GOD hath reveiled in his word, which is his whole

Truth, Let not anie thincke that we go about to de-
stroy that most blessed and comfortable doctrine off
the Apostle. Cor. 8. 12. Where it is said, If there be
first a willing mynd it is accepted according to that
a man hath, and not according to that he hath not;
but this acceptance is iff there be first a willing mynd
even so in this grace whereoff we speake. If there be
in you a true willing mind to attaine vnto knowledg
which must needs product (wheresoever it is) al Godly
endeavour & diligent care; Then the LURD will
accept off sych, according to that which they have, &
not according to that they have not: but will lie to
oppose things, without true judgment, and not once
to settle your thoughts to consider off them: and to
condemne them for evill without due trial; and all
this because so manie learned and excellent men con-
demne them, this sheweth no willing mynd: and to
bee negligent, and carelessse in reading, and searching
the Scriptures, and not seeking to attayne to a
Sanctified vnderstanding off the Word off GOD
off your selves, by the Teaching off the Spirit off
God; but to depend vpon your Teachers, this shewes
no willing mynd, nor Godly endeavour. For hereby
you neglect your owne endeavours, whilste you think
that it apperteynes not to you by your owne dili-
gence (through the grace off God) to attaine to the
meaning off the Holie Ghost, manifested in the scrip-
tures, and therefore how can you thinck to bee ac-
cepted off God according to that you have, when
there is no willing mynd in you to attaine vnto anie
knowledg, but as your Teachers shall direct
you:

Most

Most lamēable & feareful is both your estate, & the
estate of your teachers in this stāding: & if we could
shead teares off blood for you we would : And wee
have cause to complaine off the hardnes off our harts
in that we cannot sufficiently cōpassionate the dan-
gerous condicōn wherein you are , & the greater is
the dāger,because you see it not:but we have shewed
you,that the not knowing off your sin, shall not ex-
cuse your sin, therefore Repent,or els there is no sal-
vacion, and justifie not your selves , for Christ Iesus
came not to cal the righteous, but sinners to repētāce,

Thus have we endeavored with our best abilities,
to perswade you to see & acknowledg your ignorāce
& to repent off it: & to seeke for knowledg at GOD,
who giveth liberally to al that aske & seeke of him:
and let it not seeme straing, that we, who are so igno-
rant, do speake so much agaist ignorance : For who
are so fit to crye out against ignorance as wee , who
have such caule to groane vnder the burthen off our
owne ignorances : our cheise & onely comfort herin
is, that through the grace off God given vnto vs, wee
knowe & acknowledg, that wee are ignorant: & ha-
ving sound(glorie be given to God) the vnspeakable
benifit hereoff, wee wish the like grace and comfort
vnto you all.

Shall we yet entreat your best grace & patience to
shew you a few things, wherin we appeale vnto your
owne cōsciences, whether it bee not great ignorance
in you or no , (far bee it from vs to thincke you

Do it off knowledg) that you have no vse off manie
excellent partis off GODS Word.

211 Our Saviour CHRIST commaunded his Disciples
Mat, 28.19. Go Teach al nations, baptizing them, &c.
This part off GODS word say you, is off no vse with
you nor hath bene these manie hundred yeres, & we
see not however you should stand need off it, stading
as you do: The vse off it belongs not to you, it belōgs
to the Turks & Pagans, & such like as you say: You
have prevented the LORD, & fount a way that plea-
seth you better, for you will Baptize & Teach: will you
thus put away from you the holie comaunderment off
IESVS CHRIST: O that wee could sufficiently be-
mone you herein: We testifie vnto you, takeing the
Word off GOD for a witnes against you, that iff you
had no other sin amongst you al, but this, you perish
everie man off you from the highest to the lowest: if
you repent not off this sin: in that herein you reject
the Holy comaunderment off Christ , & let yp the
tradicions off men , & say you have no need off this
parte off GODS Word, it apperteyneth not to you.

Likewise that Holy doctrine off th-Apostle Peter,
Act, 2.37.38. Where he Teacheth the that were pic-
ked in their harts, to amend their lyves & be baptizēd.
This doctrine in your owne accompt never did, nor
ever shal apperteyn vnto you holding as you hold: for
when could this ever properly bee said vnto anie off
you. Amend your lyves, & be Baptized: or when may
this doctrine be fuly applied vnto you. O the depth of
the misterie off iniquitie , that the man off sin should
still

still preyaile thus farr, with a people off great vnderstanding, as to cause them to thincke that some off the Apostles doctrine never did nor evershal belong ynto the: & this doctrine you have also defected your selues off, by Baptizing first, & Teaching amendment off life afterwards: as also with this device, these two places spoken off, Go Teach & Baptize, Amend your lyves & be Baptized belonq to men off yeres; We demand are you not men off yeres? Why who the will be so simple as to deny; But that what generall doctrine & ordinance so ever in the Word off God, doth belong to some men off yeres, the same belong to all men off yeres: For our Saviour CHRIST saith that I say vnto one, I lay vnto al watch; even so that he saith vnto some me of yeres, he saith vnto al men off yeres, Amend your lyves & be Baptized,

Thus may the simplest se, that wil with an humble & vpright hart looke into the word off GOD, that al men off yeres must first be taught, & amend their lyves, & be Baptized: & that it is the feareful sin off al, that rent the word off GOD from his ordinances, & his ordinances from his word, pretending to Baptize infants (for it is but a pretence) to whome the word & doctrine apperteyneth not: Wee beseech you by the mercies off GOD, see your ignorance herein & repeat that this your sin may be put away

Suffer yet a little our most loving willingnes to do you good, and were vs with a good conscience; what we have you off the doctrine off regeneration, Our Saviour CHRIST saith vnto al men. Io. 3. 3. except

everie man be borne againe, he canot see , or ete into
the kingdome off God: when were you borne againe
when did you enter into the kingdome off God? were
you borne againe siō your infacie? & are al in the lād
regenerate & borne againe! & iff there be anie vntrege
negratē & vnborne againe amongst you. Christ saith.
Io. 3.5. He must he borne off water & off the Spirit: &
when shal we see one so regenerate & borne againe
amongst you; Wil you al be Childeř of the Kingdome
by birth. Doth not our saviour Christ in this place put
a difference herwene them that are borne off the flesh,
& them that are born off the Spirit? Shewinge that
they that are borne off the flesh cannot see or enter
into the Kingdome off God: But they that are borne
off the spirit can see & ete onely into the Kingdome
off God, & these onely are the Children off the King-
dome, who onely may communicate in the holie things
How dare you then make the common roal preten-
ding regeneration from your natural birth, contrary to
your owne understanding: For you affirme that you
have a great work off conversion amogit you, & many
are converted daylie: by what warrant do you com-
municate with men unconverted before so al the un-
derstanding & censur off the Scriptures & Godlines; &
thus is there no vse off the doctrine off regeneration
amongst you, neither ever was, for you are either all
regenerate, & ever have bene since you were borne,
or tis you make no mairer whether men be regen-
erate or no, in respect off the holie things, yet in your
owne private accompt, you esteeme some converted
as some vncovred, putting a difference yea you call
them professors, & somg you accōpt not so much as
profes.

professors, & yet you are al one body, eating off one bread, & drincking off one cup. 1. Cor. 10.17. bee not ashamed to see your ignorance herein, & acknowledg it, & give glory to GOD.

Further more what vse have you off that H. rule of direction, which Christ hath given & taught with his owne mouth, Mat. 18. 15-19. off admonishing your brother, telling the Church, &c off binding & looing, is it not your great ignorance that either you knowe not what apperteyneth to these thinges, or els you know not that these thinges apperteineth to you. And for those directions that the H. ghost setteth downe, 1 Pet. 4.10. &c 1. cor. 14. 26--32. what vse or benifit have you of these H. Scriptures. Let every man as he hath received the gift, administer &c, & evety man as he hath a doctrine &c. Let the Prophets speake two, or thre: For ye may al Prophecie one by one. And offer vp al other spiritual sacrifices, according to the appoinement off the H. ghost. 1. Pet. 2.5. &c ye as lively stones be made a spiritual house, & Holie Preisthood, to offer Spiritual sacrifices, acceptable to God by Iesus Christ. The H. ghost saith this is not confusio, but you through ignorance say it is confusio, & therfore appoint, that onelie ministers shal offer vp al sacrifices when you are come together, & thus establish a high Preisthood according to the law, abolishing the Gospel, having no vse off these parts off Gods word.

For the Election & ordinacion off Elders, Deacons & Widowes. you deprive you selves altogether, for haveing anie hand or consent therin, & so is the word off GOD. Act. 14. 23. &c 16.3. &c 1. Tim. 5.9. off no wise and effect amongst you.

And where as the Apostle comandeth 1. Tim. 5. 19.
against an Elder receive no accusation, but ynder two
or three witnessses; Teaching thereby that ynder two
or thre witnessses an accusacion must be received: but
who must receive this accusacion, & to what end it
must be made, you have no vse nor practice amongst
you; We knowe you accuse with open outcry, & with
thousand off witnessses those that are accominated El-
ders among you, but al invaine, & so you make the
Word off GOD to be invaine, & to no end; For if it
be not to reformatio[n] what availeth it.

Much more off the Word off life are, you straitned
off: The Apostle sheweth. 2. Cor. 6. 11. 12. That if you
be kept strait, you are kept strait in your own bowels
for their mouthes have bene open, & their harts have
bene made large to deliver the whole will off GOD
vnto you.

To conclude: heare what the Apostle saith vnto
you in this place, Versl. 13. Bee you enlarged: & the
way to be enlarged, he also setteth downe vers. 14. Bee
not vnequally yocked with infidels, for what fellow-
ship hath righteousness with vnrightheousnes: what co-
munion hath light with darknes! What concord hath
CHRIST with Belial? or what part hath the vnbelye-
ver with the infidel, &c. Wherefore come out from
amongst them, & seperate your selves, saith the Lrd:
& touch no vncleane thinge: Here is the rule off
all these thinges, we have spoke last to you off, in that
you will no wise be brought to see this Scripture ap-
perteyneth to you.

This

This Word infidels deceives you al, this is ment say
you, onely off Pagans & Heathens that knowe not
GOD; from such you wil all confesse you must sepe-
rate; Let vs loyeingly reason with you in this point:
Have al men faith to salacion morgst you? Are all
righteous? Do al walke in the light? Are al vnder the
yoke off CHRIST? We knowe you wil not affirme it:
Why the you must needs yeile, that you have amogst
you vnsightly men; vngentous men; men that walke
in darkness; me that are Belial, that is without a yoke
are not thysse they that the LORD commaundis you
heere to sepearate. O But to satisfie you in the word,
infidel. 1. Tom. 5. 8. It is written. If there be anie that
provideth not for his owne, & namely for them of his
houishold, he denieth the faith, & is worse then a infi-
del. And canot you see manie worse men amogst
you, then some that provide not for their Families;
such you may be bold to say by the warrant off Gods
Word, they are worse then infidels. & if the LORD
comande you. Come out from amongt, & sepearate
your selvest from infidels, he luryly commaunds you
to sepearate your selvest from them that are worse then
infidels. 1 Cor. 10. 27. Now I say unto you, if no man staine
thee, let him goe away. But if he followe thee, let him not goe with thee.

But you esdeme them better then infidels, because
they say they knowe & professse CHRIST: & for this
cause onelie doth the LORD judge the worse, as Christ
Saviour Christ doth most plainly declare, when he
saith, he that knowes not my wil, & doth things worthy
of stripes, shalbe beaten; but he that knowes my
wil, & doth it not, shalbee beaten with manie stripes.
And the just GOD hath said it shalbe easier for the off-

the land off Sodom in the day off judgmente, then for Capernaū where he did so manie great works; therefore be not you contrarie mynded to GOD, you are never able to appeare before him in this thinge, in that you do accompt better off them, that with their mouthes profess they knowe God, but by works deny him, and are abominable &c. Tit. i. 17. Then off those that know him not at al where as they are more abominable with God, and their judgmet greater iff they repente not. Esteeme not them precious whome the Lord sseemeth most vild, that is those that know him, and obey him not: But obey you the Lord, and sepearate your selves from the, and say no more that this is not spoken to you, least that this allo belong not vnto you (with greife off soule we speake it.) I wil be your God, and you shalbe my people, and I wil bee a Father vnto you, ad you shalbe my lōnes and daughters, for as sure as the Lord liveth, to whome soever the one part off this word off God belongeth, to them the other part also belongeth, and they that wil have no part in the one, can have no parte in the other.

Therefore in the love off Jesus Christ, weet (withall earnestnes off hart) beseech you. Sepearate your selves, and have no spiritual fellowship nor comunio, with the wicked, nor with wickednes, that GOD may be your GOD, and your most loveing Father, and that you may bee his dutiful and obedient people, ad his most loveing Sonnes and Doughters.

And we further desire you to beware off these two things, First, that you give not your selves to thincke that your standing is good, because that you have so manie excellent thinge amongt you, for if manie excellent

cellent things were sufficient, the Church off Thyatira
(which were a people seperated) must have bene ap-
proved before you, off whome the Sonne off GOD
(which hath his eis like a flame off fire, and his feet
like fine brasle) saith Revel. 2.18.19.20. I knowe thy
works, and thy love, and service, and faith, ad thy pa-
tience, & thy works, & that they are mo at the last
then at the first, notwithstanding I have a few things
against thee, that thou sufferest the womā lezabel &c.
Whereby you see that although you had al these ex-
cellēt things, which are al that the word o/God requi-
reth, yet iff you have but one evil amongst you, the
L. wil come against you, except you repēt. And the
Church off Ephesus, that is not taxed to have any evil
manteyned in it, yet because it was wanting in one
good thinge, must repent, or els the Lord wil come
shortly against it : & this sheweth that you are not
only to have no evil, but also that yuu may not bee
destitute or decaying in anie one good thinge: & thus
much in love to forwarne you not to he deceived by
the glorious appatice off manie good things, though
manie off the be true, as we must needs confesse, yet
praise not your selves in these things ; but seperate
your selves, & the with the Church off Smyma looke
vpo your povertie & nakednes, & be humbled there-
by, so shal you have praise with God, this we speake to
you, & to our selves we say, thou that warnest souther,
warthy self also, the s. thing that we advise you al to
take heed of, is, that you do no lōger satisfie your sel-
ves with this vnwarrable excuse, that it belongs not
to you to reforme things, you are but private me, we
cōfesse with you that it belōgs nothing at al to you, &
it were

were to bewished, that you had walked according to
that your owne rane, & then you would not so much
have troubled your selves, & brought troublē vpo your
selves & others (in striving for publique reformatiō
in that manner) as you have done ; leave that to the
Lord, & to them that are publique persons in autho-
ritati ; If they looke not to that , let them knowe, that
the LOR.D wil call them to a most severe account, &
the fierce wrath off the LOR.D, shal come ouer against
them, yea even against the great Kings & Princes off
the Earth, whilst they assemble themselves together
against the Lord, & against his CHRIST, saying Let
vs breake their bands, & cast their cords from ys. The
LOR.D hath spoken this by the mouth off a great &
worthy King Psal. 2. 2. 3. To al the great & mightie
Kings off the Earth: But to you to whome we speake
is it that you are private men, it must needs be granted
that private reformation belongeth vnto you, & if this
belongeth not to you , the meanes off your salvacion
belongeth not to you & vns both pray for publique
reformatiō; but let vs pray for, & practice our owne
private reformatiō; & meanwhile not that al your labors
off this kind are come to nothing in that you strive,
to reforme others, & do not first reforme your selves
in those things whiche in you would reforme others:
& further looke that your reformatiō so much, stood
for, be according to the true forme off GODS Word
& then you shal find heauenlie eſforth in your owne
reformatiō; & wait with hope & comfort, for the re-
formatiō off others: But if you wil not reforme pri-
vateli, because you cannot reforme publike, & hold
that ſo doing you drowne, then you ſhew, the refor-
macion

macion you desire, is indifferent; & iff you hold it not
indifferent, but that absolutelie there ought to be re-
formacion, then you ought to reforme, though al wil
not. As Iosua said. Ios. 24. 15. And if it some evill vnto
you to serve the LORd, chuse you, &c. but I and my
house, wil serve the LORd.

And you wil al confess that it was wel said off Pe-
ter, whe he said, that though al should forsake Christ,
yet he would not, & it was his sin, though all did for-
sake him, that he did also forsake him: but he repeted,
& we wish vnto you al the like repentance, seing you
are in the like transgression.

Whē the LORd shal raise vp your harts to reforme
look you go with a right foote, least in pulling down
the greaves, you set vp the high places; & though me
say, Lo heere is CHRIST, lo there is CHRIST, be-
lieve them not, but go to the foundation laid by the
skilfull maister builders: & let everie man take heed
how he buildeth vpon, for the fire shal try, everie mans
worke, off what sort it is; & iff anie mans worke build
vpon the true foundation, burne, yet he shalbe saved,
but iff anie mans worke build vpon a false foundaciō
burne, (as it must needs) he shal nor be saved: Take
heed therefore builders how you build.

The some off that little, we have here said in gene-
ral, is, to prove vnto you, that ignorance is sin, & must
be repented off. & that you & al me are giltye of this
sin, and therefore must repent offit, and seek know-
ledg, or els there is no salvacio: We have endeavored
to shewd

to shew you in some particulars, wherein wee thinck
in all good conscience, you must needs confess that
through ignorance you sin.

In whatsoeuer is said, we cal the LOR D go witnes
that knowes al harts, we seeke not your disgrace, for
then were we most vile; nor to advaice our owne praise
for the were we much more vile: but to advance the
praise off God, who in our deepest distresse hath shew-
ed mercie vpon vs, in bringing vs in some measure
to the sight off our ignorance, & off our sin therein;
& taught vs to make our peace with him by daily re-
pentance, & hath opened our blind eies to see the true
way to attaine vnto knowledg (not that we have at-
tained vnto it) & haveing found great cōfōrt to our
poore soules herein: we wish you also, to be pertakers
off the like grace ; Accept off vs herein, in your best
love, according to the true vnfained love of our harts
vnto you: cast not ovr loveing counsel behind you be-
cause we are weake, nor dispise vs not for our simili-
tude, that dispise our selves, because wee are so
simple. Thus praieing to the GO D off hea-
ven, that you may abound yet more & more, in
knowledg, faith, and repentance, and everie good gift
that, that good worke, which the LOR D hath begun
in you, may not dye: but may bee perfected, to the
praise off his glorie, & your eternal salvacion. Amen.
LOR D IESVS Amen. And then shal our soules rejoice,
and our harts be right glade.

Wee beleve, LOR D be merciful to our vnbeleife.

Wee repente, LOR D be mercifull to our im-
penitencie.

Faults escaped. Pag. 32, lynn 19. is it not their sin that a-
boundesse? As thus, is it not &c. & lynn. 29, foedly for
fondly.

